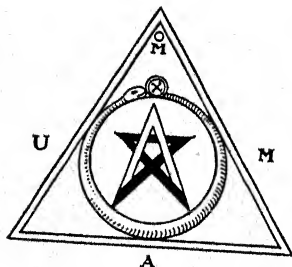


THE
HINDU-ARYAN THEORY
ON
EVOLUTION AND INVOLUTION
OR THE SCIENCE OF RAJA-YOGA

BY
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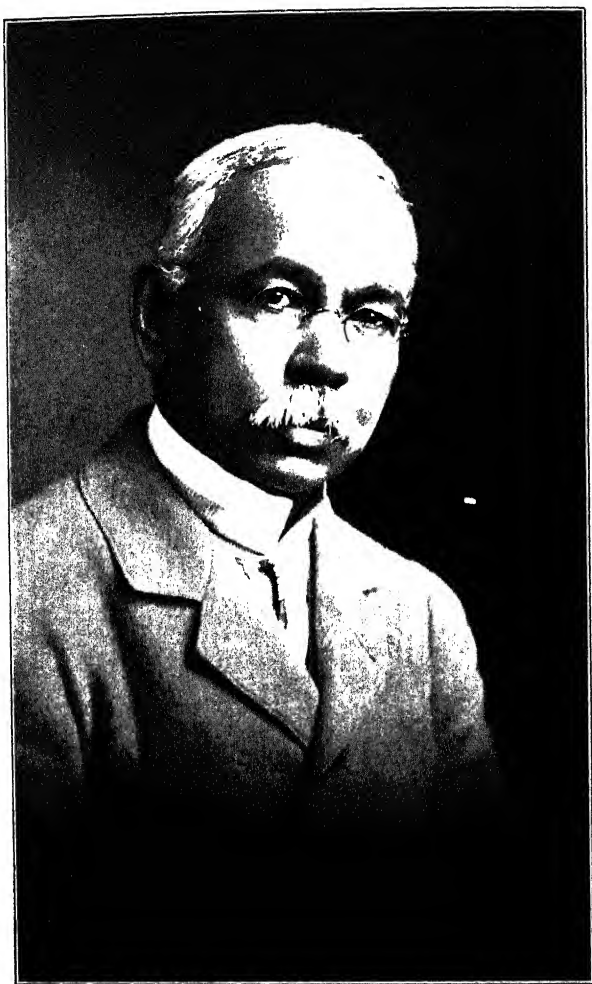


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CONTENTS

| | PAGE |
|---|----------|
| TO MY BOOK | vii-viii |
| DEDICATION | ix-x |
| INTRODUCTION | xi-xx |
| EVOLUTION OF THE COSMOS | 1-8 |
| THE DESCENT OF THE UNIVERSE AND MAN | 8-23 |
| THE ASCENT OF MAN | 24-49 |
| THE METHODS OF MAN'S ASCENT | 50-77 |

TO MY BOOK.

“NO RELIGION IS HIGHER THAN TRUTH.”

Go, my little book, go with this motto of the clans of the Kaushika-Vishwamitra Rishi, to whom I belong; go forth into the world into which thou art born at last. Go and find thy way to the students of the school of the Science of Raja-Yoga for whose use I have written thee, and abide thy trial. Thou poundest no new doctrine which is not in perfect harmony with the teachings of the “Traditional School” of the Hindu-Aryans; and the assertions thou advanceest stand for practical facts. Go forth then, little book, and appeal to those to whom I have addressed thee. Seek admission into the minds of the students and the unprejudiced truth-seekers. Show to them that I have written thee for truth’s sake and for the purpose of dispelling errors heretofore accepted as truths. Truth is short, simple and hard, and it is unbreakable. Errors, when confronted by the truth, are like

air bubbles breakable by the scratch of a small splinter.

Go forth then, I repeat, and combat these errors. If thou shalt be victorious, which I hopefully believe, thou wilt have fulfilled the purpose of my mission; and if thy author be spared to see good results he will send a companion to join thee. If not, may another come forward and see that it is properly done.

T. C. RAJAN IYENGAR.

DEDICATION.

THE present little book is most respectfully dedicated by the author to all learned men and women in the world who maintained the primitive idea of some one sect and have controverted and opposed the assertions of the other sects by adducing arguments logical or otherwise to prove their errors or supposed errors, because it is the tendency of human nature to be adverse to truth. But truth is mighty and will prevail.

This book is also dedicated to those that will, by logical reasoning, by comparative scientific investigation and finally by common sense, testify to and confirm the truth which so long ago was advocated by the Rishis of the Hindu-Aryans.

It is also addressed to those that have formulated several erroneous doctrines with the intention of bringing on a prospective reformation in their communities. Be it remembered that so-called "ists," "isms," etc., are always inclined to slight and stone the man who first brings out the truth to the notice of the public,

as they have easy means to do so through their journals. Such is the fate of that man in the beginning. But, says Mr. Paxton Hood in his biography of Swedenborg, "never mind, tomorrow they will pick up the stones, gather them together, and elevate your chair of state and inauguration upon them."

It is particularly addressed to the new generation of earnest and unprejudiced enquirers, who will discredit the absurdities of enthusiasts and who will be capable of winnowing the golden grains of truth from the chaff of fanciful speculation.

INTRODUCTION.

THE object of this treatise is to supply the want of a correct exposition of the theory of Evolution and Involution or the Science of Raja-Yoga. There have been many publications on this subject in English by a few European and Hindu scholars. The philosophy contained in their writings is meagre and inadequate in regard to vital points. The reason for this is not far to seek. From the time of the Civil War in India which took place, according to some, five thousand years ago, and according to others three thousand nine hundred years ago, the cardinal principles, the explanations and the definitions of the technical expressions used in the sacred books were obliterated before they could obtain circulation. The books that contain the correct and complete theory of the Evolution of the Cosmos, the Descent of the Universe and Man, the Ascent of Man and the Methods of Man's Ascent, which go under the name of the Science and the Art of Raja-Yoga were not published. These are the higher and the highest philoso-

phy of the Hindu-Aryans which is in the safe custody of the Traditional Teachers and it is handed down from the Guides (Gurus) to the Disciples (Cishyas) in succession. The Kurma-Purana says:—The Brahmins have reserved the real cream of the four Vedas and all the Sastras for the fittest, and the unreal butter-milk-like portion is given out for the Pundits and Preachers to quench their unreal thirst. Such are the books that are translated both by the Eastern and the Western scholars on the subject. These books are inadequate and incomplete, as before remarked, and therefore they are unreliable. They are written in many of the Indian languages but chiefly in Sanskrit, and the mastery of the languages and the reading of these books will not enable one to become a “regular” and duly accredited student of the subject, for the reason stated above. The expositions and opinions given by these translators on the subject are based upon the impressions produced by reading these incomplete books, and are therefore unreliable. When the technicalities used in those books are literally translated, they often fail to convey the ideas of the author, and the coherence of the thought is lost. To make my meaning clear, I may quote a few passages from the writings of the well-known Western scholars, to convince my

readers of the enormous difficulties that arise in attempting to give a cogent and consistent philosophical thought by the literal translation of all the technicalities met with in these books. Prof. Max Müller in his book on "Vedanta Philosophy" says: "We are constantly made aware of our deficiencies in being unable to catch and render accurately the minute shades of meaning whether of inspired seers of the Upanishads or the acute reasoners of the Vedanta school of philosophy. We find it almost impossible to give a close and faithful equivalent in English." In his "Six Systems of Indian Philosophy" he translates the word "Tri-Guna" as "Three Qualities." This is a correct literal translation, no doubt; but the technical meaning attached to it is quite different. His difficulty was not one of literal translation, but consisted rather in the fact that literal translation did not convey the author's thought consistently; because the term has a specific meaning which is understood by the Traditional Students only. Prof. Max Müller does not seem to have conjectured that there may have been some technical meaning to these terms, not interpretable by mere translations.

Colebrooke, referring to the same word, "Tri-Guna," says: "These qualities are not mere accidents in Nature (Prakriti) but are of

its essence and enter into its composition." Here the translation is literally correct, but the expositions are incorrect because the word bears a technical meaning.

John Davies, in connection with the same word "Tri-Guna" in his book on "Sankhya Karika," translates the word "Tri-Guna" as "Three Modes," and he says, "the modes have joyous, grievous and stupefying natures." Again he says: "Nature or primordial matter is described in the system of Kapila as formed by the 'gunas' primarily in equilibrium, and so long as this state existed there was no emanation into separate form of matter." These expositions convey no idea of the thought of the author, because the term has a specified meaning as before remarked. Again, the book is incomplete even in its present state on account of the severe fight over it, in which some pages were destroyed; and then some incompetent hands attempted to make it perfect and this proved to be a failure.

The Vedas, the Upanishads, the Puranas and the Bhagavad-Gita are composite works, each containing various theories. The subtler intellects among their readers can easily find self-contradictions in each of them, when one tries to carry a consistent thought of any one theory. For instance, Sankara interpreted the

contents of the Bhagavad-Gita from the point of view of "Adwaitam" or Monism. Ramanuja interpreted it from the standpoint of "Visishta-Adwaitam" or Qualified Monism. And Madhava and many others interpreted it from the point of view of "Dwaitam" or Dualism. Each of them was an able logician of his time but gave a logical twist of his own whenever required to maintain his view. But none of the interpreters attempted to classify and systematize the different theories, because there is a gap to be filled up in the treatise itself. The complete copy of the Bhagavad-Gita, which contains one thousand and eight stanzas, has not obtained general circulation, and never will. In this book, however, an outline of the theories, and a few principles that are observed by the students who practice the Art of Raja-Yoga are given for the information of the lay students, as probationary students were taught hitherto orally by the Traditional Teachers. Of course this book will not deal with the details of the points touched in it; because the details of the subject are entrusted only to the hands of the fittest even among the "regular" students.

Now to turn to the Traditional Teachers. They teach that the word "Tri-Guna" means three states of matter, namely, Mental Matter

(Satva-Guna), Vital Sense Matter (Rajo-Guna), and Vital Matter (Tamo-Guna). A detailed explanation of these and other technical terms which are needed for the correct exposition of the subject is given in the body of this book.

A complete exposition of the Hindu-Aryan theories of Evolution and Involution, which was especially designed for the instruction of the students has not thus far been printed in any language, as it was always expounded orally by the Traditional Teachers to their chosen disciples. Now the time has arrived to publish an outline of the teachings, which were withheld from the general public; again, in order to prevent the misconceptions of many lecturers and writers, and also to duly emphasize the fact that unless instructions are given by one of those who have always been and still are recognized by their students, as the rightful guardians and the exponents of the subject. "Raja-Yoga-Vidya," there exists no means of getting a correct and complete idea of the subject.

The Science and the Art of Raja-Yoga were brought to perfection by the experimental method and by inductive investigations by the most luminous thinkers and workers, whom we called Rishis, from the early period of the Hin-

du-Aryan history. They began their investigations with the study of the problems as to how man was constituted, as to the nature of his Waking State (*Jagrita-Avasta*), of his Dreaming State (*Swapana-Avasta*), of his Sleeping State (*Sushupti-Avasta*), and also of the principles which enable him to understand what occurred in a dream, as well as the principle which gives capacity to remember and repeat the same in the Waking State. They also considered what principle it is which makes man conscious of his Sound Sleep, etc., etc. After close observations, repeated experiments and absolute verifications, they arrived at certain conclusions upon which they built up their theories of the Evolution of the Cosmos, the Descent of the Universe and Man, the Ascent of Man and the Methods of Man's Ascent. In order to preserve their discoveries and their invented methods for all time, they initiated the fittest students in the Art of Raja-Yoga. The Art of Raja-Yoga is made a secret for many good reasons. It has been revealed only to the approved few, independent of caste, creed, colour or sex. Unfortunately during the last few centuries we have had no European or American man or woman in that order or school. Two centuries ago there was a Syrian in it, who was the last foreigner on record.

This order or lodge is called "The White Lodge" by some of the Western people. The real name is different, and it is not advisable to divulge it, because in the name of that lodge many pretenders may continue to mislead the people as they have already done. This school is based upon psychological facts. The Art of Raja-Yoga is as distinctly a practical art as anything we know to-day; and it invites investigation.

There are certain questions which very naturally command the attention alike of the philosophers, psychologists, theologians, ethicists, epistemologists and eschatologists. They are: Whence am I? Where am I? Who am I? What ought I to do? and What may I hope for?

The first question, "Whence am I?" involves an explanation of the Evolution of the Cosmos and the Cosmic Ego. The second question, "Where am I?" involves an explanation of the Descent of the Universe and Man, which is otherwise called Involution. The third question "Who am I?" involves an explanation of the relation between the Cosmic Ego and the Individual Ego and the peculiarity of each of them. The fourth question, "What ought I to do?" involves an explanation of the functions of the Intellect (Buddhi) and the Mind (Manas) as well as the Five Senses (Pan-

cha-Indryas) and how they ought to be used. The fifth question, "What may I hope for?" has two aspects: one of them is, "What will be the future of a man who goes through trouble, labour and self-sacrifice in doing good to others disinterestedly and unostentatiously with the sole purpose of expiating the results of his Past Unmeritorious Deeds (Sanchita-Karma), without expecting to enjoy the fruits of the Meritorious Deeds (Nish-Kamya-Karma)?" The other is, "What will be the future of a man, after death, who has not been thus actuated in his earthly life?"

All the above-mentioned questions are satisfactorily answered by the Traditional Teachers. It is because of ignorance of the existence of this school and its teachings that some of the scholars in the West speak lightly of the Hindu-Aryan philosophy, for the reasons and the circumstances mentioned above, without giving any consideration to their attainments in other branches of science. A people who were proficient in the sciences of mathematics and logic as early, according to Bailly and others, as three thousand years before Christ, were not, I submit, likely to be so incompetent or careless as to bequeath a flimsy philosophy to posterity,—a philosophy that could be discredited by any critic.

My aim at present is to give a comprehensive outline: (1) The Evolution of the Cosmos. (2) The Descent of the Universe and Man, otherwise known as Involution. (3) The Ascent of Man. (4) The Methods of Man's Ascent. The Theory or Science of Raja-Yoga deals with the first three points, and the Art deals with the fourth. It may not be far amiss if I say that a Hindu Brahmin with the advantage of the Traditional Tuition is more likely to understand the subject and present it with greater ease and lucidity than others. I therefore wish to place the subject before the thinking world as I have learned it. This treatise is designed for students, and in order to make the subject clear and simple the dialogue form is adopted.

A-U-M.

THE EVOLUTION OF THE COSMOS

AND

THE DESCENT OF THE UNIVERSE
AND MAN.

CHAPTER I.

THE study of Man was the ambition of many a great intellect in ancient times in India, and even now every deep thinker finds the study most interesting and noble. The scientific investigations and discoveries of the modern world have revealed many phenomena which excited the world; but in none of them is shown any true knowledge of the human soul, or of what it is composed, or whence it comes and whither it will go. Undoubtedly it is beyond the scope of all the exoteric sciences which deal with physical things, because the soul falls within the province of metaphysic. But, though the knowledge of material objects has very little to do with metaphysical things; yet, as the soul has for its abode the physical body, made up of material things, the knowledge of

the origin of these things must first be had before the soul can be comprehended. The first object of the study of the ancient Hindu-Aryans was, the construction and the arrangement of the Cosmos. Thus the comprehension of the Evolution of the Cosmos is the first step of the ladder leading us to the intimate and the sacred knowledge of the "Self." This order of studying Involution or the Descent of the Universe and Man is logical and convenient, and has been adopted by the ancient Hindu-Aryans, whose theories will presently be advanced.

Q. I.—What are the various theories of the Cosmos and Man according to the Hindu-Aryans?

A.—There are three important theories propounded by the leading teachers of the Hindu-Aryans, and they are as follows:

The First Theory: "That which gives birth to an effect is a different entity." In other words, the Universe was created by the Supreme Being or God, and all objects are his creatures. This is called "Arambha-Vad," "Dwaitam" or Dualism.

The Dwaitam of the Hindus, Zoroastrianism of the Parsees, Orthodox Christianity and Mohammedanism may be called Dualism. It

was in this serene world of Dualism or Theism, devoid of all sectarian conceits, that beauty and sublimity were uttered in the choicest language by the nations of the world. It was here that the Hindu devotees, in language inimitable and unparalleled, poured forth the noble sentiments which express joy unutterable. The idea of these religions is, that the heavens above and the earth beneath are manifested in the infinite beauty of the Universe on every hand. The welling up of the feeling of friendship; the devotion witnessed to by martyrdom in heroic struggles, toils, travels, and battles for humanity and for right and liberty; piety and tenderness; charity and sympathy for man; the love that binds the husband and the wife together and thrills the mother bending over the cradle of her child, these,—all these things are simply little gleams and out-shinings of God, whispering to man through the book of two volumes, Man,—the microcosm, and the Universe,—the macrocosm. All truth is a part of this book of two volumes.

It should be remembered here that whatever is illogical, incoherent and inconsistent is a misreading, misinterpretation and mistranslation of this mighty book of two volumes, and such things should be rejected. But here a question arises “If God created all things, who

created God?" This is a logical question, and it should certainly be answered to the satisfaction of logicians. To a logician, whatever is true is a letter, a syllable, a phrase or a sentence of the writing of this great book of two volumes, which are the sources for the acquisition of knowledge. In order to remove this logical objection a second theory was brought forward, which is as follows:

The Second Theory: "That which evolves an effect out of itself is one with it." This means, that the Universe is the actual product of the Primal Cause or "Para Brahman." In other words, Para Brahman or the All-Pervading Principle is transformed into the visible Universe, just as milk is transformed into curd. This theory is called "Parinama Vad," "Visishta-Adwaitam" or Qualified Monism.

If, according to the Second Theory, the All-Pervading Para Brahman were to be recognized both as "Efficient Cause" and "Material Cause," it would make the "intelligence" of the Individual Ego equally All-Pervading, because it is practically one with it. "Universality" or All-Pervading character would not then be the exclusive property of Para Brah-

man or God alone; but it would be the common property of God and Man. It is evident that man has no all-pervading character. Therefore this theory does not stand the rigid scrutiny of logic; and hence the third theory was brought forward as follows:

The Third Theory: "That which gives rise to illusory phenomena in appearances, without itself undergoing any essential change is the 'Para Brahman' or the 'Efficient Cause.'" In other words, "Para Brahman" or the "Efficient Cause" presents the Universe in itself, without itself undergoing any essential change, as illustrated by the following analogy:

As the sun radiates heat and light, so "Para Brahman" or the "Efficient Cause" radiates Cosmic Conscious Energy or Will (~~Alsharam~~ *Alsharam*) and Cosmic Matter (Mula Prakriti). These two energies are unborn and endless in Para Brahman or the Efficient Cause; therefore they are eternal and imperishable as the Efficient Cause or Para Brahman itself is, because they are one with it. At the time of Cosmic Activity (Chaitanya) this Cosmic Conscious Energy or Will (~~Alsharam~~) combines with the Cosmic Matter (Mula Prakriti) and works as Cosmic

Ego (Iswara or Tri Murti). In constitution, this Cosmic Ego (Iswara) is All-Knowledge (Sarvajnan); He is "Real Being" (Sat); He is "Knower" (Chit); He is "Bliss" (Ananda). As He is not entangled in matter, He is holy and therefore He is free from pain; and in character He is "Universal" and All-Pervading.

Now, to recapitulate, Para Brahman or the Efficient Cause manifests itself in three aspects thus:

- (1) Efficient Cause or God (Para Brahman) *Adhivajinan*
- (2) Cosmic Conscious Energy or Will (~~Aksharam~~) *Adhivajana*
- (3) Cosmic Matter (Mula Prakriti) *Adhivajana*
= *Adhivajana*.

Therefore the first manifestation is "Trinity" in "Unity" (Tri Murti). The symbol of the Trinity (Tri Murti) is AUM, and it is pronounced as OM. "A" is the Symbol of the Efficient Cause or God (Para Brahman). "U" is the symbol of Cosmic Conscious Energy (~~Aksharam~~). "M" is the symbol of Cosmic Matter (Mula Prakriti). At the time of Cosmic Activity (Chaitanya) the Cosmic Conscious Energy (~~Aksharam~~) and the Cosmic Matter (Mula Prakriti) combine together and

form an Ego, and this Ego is called the Cosmic Ego—the Supreme Being (Iswara). This is the first Ego in the Cosmos and all other Egos are but His reflection. In the “Trinity” (Tri Murti) the Cosmic Conscious Energy (Aksharam) is one root of the “Highest Self” (Iswara). This theory is called “Vivarttha Vad,” “Adwaitam” or pure Monism.

This theory has no logical flaw in it; and therefore it is accepted by all the finest logicians of the world; all our philosophical structure is based upon this theory. Pure Monism is the foundation of the Hindu-Aryan philosophy.

Q. II.—How does Differentiation take place?

A.—When the Cosmic Activity (Chaitanya) springs from the Cosmic Ego (Iswara) it illumines the Cosmic Matter (Mula Prakriti) and this illumination caused the existence of the “Three States of Matter” called “Tri Guna”; namely, “Mental Matter” (Satva Guna), “Vital Sense Matter” (Rajo Guna), and “Vital Matter” (Tamo Guna) and they are in the atomic condition.

The reflection of the Cosmic Ego (Iswara) upon the different states of matter has given rise to the whole of the Cosmos in different kingdoms and in varieties, just as varied reflec-

tions of one's own face appear in different sorts of mirrors in different likenesses according to their characteristic peculiarities. It is on this account that the Cosmic Ego (Iswara) is said to be the Material Cause for the appearance of the Universe. It is clear now, I suppose, from what has been said above that Para Brahman or the Efficient Cause is different from the Cosmic Ego (Iswara), Who is proved to be the Material Cause. Mark, the word "God" here is used in place of the "Efficient Cause" or "Para Brahman"; and the words "Supreme Being" are used to denote the "Material Cause" or Cosmic Ego (Iswara). The translators of the Bible do not strictly observe the distinctions in the use of these words. We shall now learn how each of the three states of matter causes involution.

FIRST: THE OUTCOME OF THE "MENTAL MATTER" (SATVA GUNA).

The reflection of the Cosmic Ego or the Supreme Being (Iswara) on Mental Matter (Satva Guna) caused an inherence of a portion of Himself in the same, as if within a veil, and this portion is called an Individual Ego (Jiva-Atma). This Individual Ego

(Jiva-Atma) inherits every property of the Cosmic Ego (Iswara), namely, (1) Para Brahman, (2) a portion of the Cosmic Conscious Energy or Will (Aksharam), (3) Cosmic Matter (Mula Prakriti). In this group of three, Para Brahman or the Efficient Cause is common to both the Cosmic Ego (Iswara) and the Individual Ego (Jiva-Atma); the other two, in a combined state, were inherited by all Individual Egos (Jiva-Atma) from the Cosmic Ego (Iswara) directly. This inherited portion of the Cosmic Conscious Energy in the individualized existence or state is called "Vritti," which I translate in English as "Individual Conscious Energy"; the inherited portion of the Cosmic Matter (Mula Prakriti) is called "Karana Sarira," which I translate in English as "Primordial Matter." This is the first state of matter with which the Individual Conscious Energy (Vritti) is enwrapped; and with this wrapper or veil in a combined state it is called an Individual Ego; and this was transplanted, as it were, into the Mental Matter (Satva Guna), and therefore the translation "Primordial Matter" for "Karana Sarira" is nearer to the subject than any other translation in English. This Individual Conscious Energy (Vritti) in its turn illumines the Mental Matter (Satva Guna) through its veil,

"Primordial Matter" (Karana Sarira); and this illumination causes the existence of the "Intellect" (Buddhi) and the "Mind" (Manas). These two principles of this Mental Matter (Satva Guna) are invisible as the Primordial Matter is, although they differ in constitution from the Primordial Matter (Karana Sarira) as will be learned later on.

Note: It will not be quite out of place to remark here, that the differentiation of the "Intellect" (Buddhi) and the "Mind" (Manas) takes place after the manifestation of the Individual Ego (Jiva-Atma); therefore these two principles "Intellect" and "Mind" fall under the Involution of the Individual Ego and not under the Evolution of the Cosmic Ego. Cosmic Ego has no "Intellect" and "Mind" in individualized state, as Individual Ego has. If Cosmic Ego were to have an individualized "Intellect" and "Mind," He would be considered as a Large Man subject to the vicissitudes of birth and death, and would be a limited being and not "Universal." Therefore, there is no such thing as "universal mind or universal intellect" as some uninstructed persons preach and write such illogical doctrine. If it were so, the "Law of Deeds" (Karma) and "Atonement" (Moksha) would become meaningless. Such illogical doctrine was never taught by the

ancient Hindu-Aryans. As is below, so is not above.

SECOND: THE OUTCOME OF THE "VITAL SENSE
MATTER" (RAJO-GUNA).

The reflection of the Cosmic Ego (Iswara) on the "Vital Sense Matter" (Rajo-Guna) caused the existence of the "Five Vital Sense Forces" (Pancha Prana), namely, "Prana," "Apana," "Vyana," "Udana" and "Samana." These are the vital sense principles or the vehicles that convey sensations to the Mind (Manas) and the Intellect (Buddhi). These "Five Vital Sense Forces" (Pancha Prana) are the seats of "Ignorance" (Avidya), jointly and severally; and they are instrumental in the governing of our bodies in their various aspects. We shall speak again about these "Five Vital Sense Forces" (Pancha Prana) when we speak about the different bodies under their respective headings, in their respective aspects, in the next chapter.

THIRD: THE OUTCOME OF THE "VITAL MAT-
TER" (TAMO-GUNA).

The reflection of the Cosmic Ego (Iswara) on the "Vital Matter" (Tamo-Guna) caused

the existence of two forces, namely: the "Transforming Force" (Vikshepa-Sakti) and the "Delusive Force" (Avarana-Sakti). The Transforming Force (Vikshepa-Sakti) causes the existence of the "Five Vital Elements" (Pancha Bhuta) in the following wise: the Transforming Force (Vikshepa-Sakti) itself causes the existence of "Akasa"; Akasa causes the existence of "Vayu"; Vayu causes the existence of "Tejas"; Tejas causes the existence of "Apu"; and Apu causes the existence of "Prithivi." Each of these "Elements" (Bhuta) is invisible in an uncombined state; a combination of any two or three or four is also invisible; and even the combination of all the five under certain conditions is invisible. All the objects which we see are the combination of these "Five Vital Elements" (Pancha Bhuta). I could not find equivalents in English to these terms as the literal translation would be misleading. Literally, Prithivi means earth; Apu means water; Tejas means light, heat or fire; Vayu means wind or air; Akasa means ether or space. But these terms mean things which are not akin to earth, water, fire, wind, or ether. These Vital Elements in the uncombined state belong to the invisible world. It will therefore be quite wrong if one says that these represent the essential principles of those things, just as

I have already remarked in the introduction of this book that the word "Tri Guna" was literally translated as "three qualities," which translation muddled the meaning of the whole philosophy. These "Elements" are the units of different "states" and different "qualities" of matter; when combined under different formulas they produce different results, just as when "hydrogen" and "oxygen" mixed together in certain proportions produce water. According to the Hindu-Aryan science every "Element" (Bhuta) of the modern chemists is a combination of these Five Vital Elements (Pancha Bhuta); even the gas "hydrogen" is a combination of these Five Vital Elements (Pancha Bhuta). I may say in this connection that what is Positive Ion in the Electron Theory is Akasa in the Hindu-Aryan science of Psychology. The other four may stand for the Negative Ions of different qualities and characters. These terms of the Electron Theory are cited here to give better idea of the "Five Vital Elements" (Pancha Bhuta); but they are not the identical things. The Element "Akasa" is the foundation upon which any or all the other four are based; and therefore there can be no combination of a group of other atoms in any state without "Akasa."

The Transforming Force (Vikshepa-Sakti)

exists in four different aspects, namely, (1) as "Serpentine Force" (Kundali Sakti), (2) "Integrating Force" (Avahana Sakti), (3) "Disintegrating Force" (Visarjana Sakti), and (4) "Illusory Force" (Maya). The functions of these forces are as follows:

(1) The functions of the "Serpentine Force" (Kundali Sakti) are to keep the Individual Ego (Jiva-Atma), the Intellect (Buddhi), the Mind (Manas), and the "Five Vital Sense Forces" (Pancha Prana) intact, coiled up or ensnared, as it were, so as to form an entity; besides this, it acts as both the "Positive" and "Negative" poles of the entity. Again, these are the materials which clothe the "Five Vital Sense Forces" (Pancha Prana) and so enable them to evolve into Special Senses and the Organs of Senses (Karma-Indryas).

(2) The functions of the "Integrating Force" (Avahana Sakti) are to cause a thing to grow and appear as a whole; for example, a flower becomes a fruit. In this process, it is found that there is addition to the bulk, change in colour, increase in weight, expansion in dimension and finally the gravitative adjustment.

(3) The functions of the "Disintegrating Force" (Visarjana Sakti) are to eliminate excessive materials according to given circum-

stances, that is, either to sustain a thing as long as possible, or, to cause a disappearance of a thing. For example, gradual wasting away of a solid body or evaporating of a liquid, etc.

(4) The functions of the "Illusory Force" (Maya) are to show one thing for another, just as a piece of rope appears as a snake in the twilight, or a mirage appears like water in the sunshine, or a shell appears like silver, etc., etc. Similarly, this Illusory Force (Maya) keeps the "Real" hidden and shows the "Unreal" for the perception of the senses. In other words, it conceals the cause and shows the effect.

The process of the Involution of the different states of matter is that the Individual Ego (Jiva-Atma) illumines the "Mental Matter" (Satva Guna) and this illumination causes the existence of the intellect (Buddhi) and the Mind (Manas). The "Five Vital Sense Forces" (Pancha Prana of Rajo-Guna) conjointly with the "Serpentine Force" (Kundali Sakti) shine upon the Mind (Manas) with their full force to such an extent that the Mind (Manas) cannot do without them. In other words, the Mind is ensnared by the Sense Forces and the "Serpentine Force," or the Mind has become subservient to them. The

Intellect (Buddhi) is the spectator of all the doings of the Sense Forces, and the Mind which is led by the Sense Forces. The Intellect (Buddhi) also enjoys the use of the "Five Sense Forces" in all their involuted states, but indirectly; and it is not entangled in their clutches as is the case with the Mind (Manas). All these principles as a group are entrapped by the "Serpentine Force" (Kundali Sakti) as before remarked, and the whole forms a perfect unembodied entity. This entity is technically called "Ignorant Entity" (Pra-Ajnan), because it is rolling on in the Cosmic Waves in a sort of imbecile state. This "Ignorant Entity" (Pra-Ajnan) is invisible to the present state of our consciousness because each and every one of the principles forming it is severally invisible and therefore they are jointly also invisible.

It is estimated by the modern scientists that no living organism contains less than a hundred million molecules. One can perceive the presence of unorganized matter which may hardly contain fifty thousand molecules. These are the smallest objects that can be seen with the aid of the most recent and most powerful optical devices. The motes floating in the sun-beam would be quite invisible, if it were not for the diffraction of light. If the object is

smaller than the limits mentioned above, or smaller than $\frac{1}{146000}$ of an inch in diameter, it is invisible under the most modern and the most powerful microscope on account of diffraction of light. A smaller object than that when viewed by light transmitted along the axis of the most powerful microscope bends the light, and this bending is sufficient to cause the light to re-enter the eye, and therefore the object is not seen; and this makes us think that the object is not in existence on the expected spot. The states of matter with which we are concerned now are much finer than a molecule, and therefore it is no wonder that they are not visible.

This invisible "Ignorant Entity" (Pra-Ajnan) in its unembodied state moves on in the Cosmic Waves experiencing the results of the Past Life, awaiting the time of re-birth. When the time for re-birth approaches to an "Ignorant Entity" (Pra-Ajnan), the Intellect (Buddhi) reminds the Mind (Manas) of it and stimulates its comrades—the Five Sense Forces (Pancha-Indryas), and in turn the leader of the Sense Forces "Vyana" stimulates the "Prana," the "Positive" and the "Udana," the "Negative." Now the Ignorant Entity (Pra-Ajnan), being brightened up, is on its way to meet its future parents. On meeting them it

joins its positive pole to the mother's organ and the negative pole to the father's organ, and the coition of the parents develops the "Life Sustaining Elements" (Prana-Maya) within it, and at the end of the coition, the Ignorant Entity (Pra-Ajnan), with its newly acquired "Life Sustaining Elements" (Prana-Maya) is enveloped by the ovum first and then by the aura seminalis, if it is destined to be a male; and if it is destined to be a female, the reverse is the case. During the time of infusing the "Life Sustaining Elements" (Prana-Maya), the Integrating Force (Avahana Sakti) of both the parents is at work; and from the moment the conception has taken place, the Integrating Force (Avahana Sakti) both of the mother and the fœtus is at work till after the delivery. The birthplace and the circumstances of the parents of the Ignorant Entity (Pra-Ajnan) are determined by the results of the Deeds of the latter's Past Life (Sanchita Karma). The Law of Deeds (Karma) has no mercy and it impartially governs. This Ignorant Entity (Pra-Ajnan) is subject to death and re-birth over and over again until the Individual Ego (Jiva-Atma) attains knowledge to "Atonement" (Mukti or Moksha). Until that time comes the Entity is destined to suffer pain.

Q. III.—It has been said that the Illusory

Force (Maya) conceals the "Cause." If the "Cause" is concealed, how can the effect appear, which we evidently perceive and enjoy?

A.—The "Cause" exists in the Universe in a divided state, as Cosmic Ego (Iswara) and the Individual Ego (Jiva-Atma). The former is the master of all the states of matter, and the latter is entangled in the different states of matter and his perceptions are from behind screens; and therefore you cannot perceive the Real from the Unreal as the states of consciousness differ for the perception of the different states of matter. This is what we meant by saying "concealment," etc., etc.

Q. IV.—From what has been said already, it is to be understood that the Transforming Force (Vikshepa Sakti) helps one towards the attainment of knowledge to "Atonement" (Mukti or Moksha). Again, it is also said that one of its aspects is Illusory (Maya). Will not the "Atonement" (Mukti or Moksha) obtained through its help, be also an Illusion (Maya)?

A.—No. It is not an Illusion. Suppose, for instance, that in your dream a lion or a serpent appears, and the shock wakes you up. The dream is an illusion no doubt; but the waking up is not an illusion; it is a reality. Similarly, the knowledge to "atonement" ob-

tained by the help of the Illusory Force (Maya) of the Transforming Force (Vikshepa Sakti) is real.

Q. V.—Some mention has been made of the results of the Deeds of the Past Life (Sanchita Karma) in connection with the birthplace and the circumstances of the future parents of the Ignorant Entity (Pra-Ajnan). What are their effects in the present life?

A.—The results of the Deeds of the Past Life (Sanchita Karma) cause the following obstacles to one's progress towards attaining the knowledge to "Atonement" (Mukti); and one has to get rid of each and every one of them by making many sacrifices and by hard labour; and they are as follows:

(1) The results of the unmeritorious deeds of the Past Life (Sanchita Karma) cause one to forget or ignore one's own Ego (Jiva-Atma). To have any notion of one's own Ego and its relation to the Cosmic Ego, one has to learn the theories of the Evolution of the Cosmos and the Involution of the Universe and Man.

(2) The sufferings from pain in this life are proportionate to the unmeritorious deeds performed in one's Past Life. In order to obtain a happy life in the future one has to perform many meritorious deeds. The results of these meritorious deeds help one to work with great

ease in the higher sphere, just as plenty of water helps the movement of a fish.

(3) Forgetfulness (Vritti Ajnan) which is characteristic of the Mind (Manas), and the Ignorance (Avidya) which is the characteristic of the "Five Vital Sense Forces" (Pancha Prana), cause one to lose the knowledge of one's own Individual Ego (Jiva-Atma), and its relation to the Cosmic Ego (Parama-Atma or Iswara). This results in repeated births and deaths. In order to avoid these horrible pains (Duhkha-Nivartti) one must have direct cognition (Aparoksha-Jnan or Aparoksha-Anubhuti) of one's own Individual Ego and its relation to the Cosmic Ego, which alone releases one from the fetters of the world; in other words, frees one from the pain of repeated births and deaths, and enables one to enjoy "Eternal Happiness" (Brahma-Ananda).

Q. VI.—It is said above that the performance of the meritorious deeds with unselfish motive helps one to work with great ease in the higher sphere; how does it benefit one to be on the higher sphere?

A.—By doing meritorious deeds with unselfish motive, one prepares the way to learn the secrets of the Transforming Force (Vikshepa Sakti). The first secret to be learned is, how the "Serpentine Force" (Kundali Sakti) helps

the "Vital Sense Forces" (Pranas) to tempt the Mind (Manas); the second is the process of Integration (Avahana Sakti); the third is the process of Disintegration (Visarjana Sakti); and the fourth is the Illusory process (Maya) of the Transforming Force (Vikshepa Sakti). After one has learned these processes one can perform many meritorious deeds more easily and in a shorter time than can otherwise be accomplished. When this faculty is acquired, one becomes able to read the records of one's own previous life and that of the others also. In this case the process of Disintegration (Visarjana Sakti) is to be applied. It is to be understood that the record is made, on "Akasa"—the paper, "Vayu" the ink, "Tejas" the Sense Forces—the pen and the Mind which is the writer, as it were. To read this, one has to learn the process of Disintegration (Visarjanam), and by that art one has to disintegrate the other matters which screen the record, and the record is clearly read. This can be done by the person who succeeds in invoking his Ecstatic State (Turya-Avasta). We shall speak about this in detail in the appropriate place later on.

Q. VII.—What is then the "Delusive Force" (Avarana Sakti)?

A.—The Delusive Force (Avarana Sakti) is

an imaginary Force. It denies the existence of anything that is not perceptible to our senses.

The following analogy may help the reader better to understand and retain the points in memory; we do not, however, suggest that it is a perfect one: Ten men attempt to cross the river in a boat, and in the middle of the stream the boat is capsized and all of them are forced to swim over to reach the other side of the stream. On reaching the shore one of them counts his companions and finds nine. Not realizing that he is the tenth, he stands perplexed, questioning himself, whether or not the tenth man is here. If he were here, must he not be seen here? (1) This questioning is due to the action of the "Delusive Force" (Avarana Sakti). (2) Weeping for the fancied loss of the tenth man is the work of "Transforming Force" (Vikshepa Sakti). (3) A passer-by counts the men and finds all ten of them and makes them understand; this is "Theoretical Knowledge" (Paroksha Jnan). (4) One of them counts them all, for his own satisfaction, and verifies the truth of the statement made by the passer-by. This is "Direct Cognition" or "Practical Knowledge" (Aparoksha-Jnan). (5) Disappearance of the Weeping Mood is the "Freedom from Pain" (Duhkha Nivarti).

THE ASCENT OF MAN
OR
PANCHIA-KOSA OF MAN.

CHAPTER II.

Q. VIII.—What is Kosa?

A.—Kosa means matter in any form or state.

Q. IX.—What are the “Five States of Matter” (Pancha-Kosa)?

A.—A human body is divided into “Five Aspects of Matter,” thus:

(1) The Physical Body (Ana-Maya-Kosa or Sthula-Sarira).

(2) The Life Sustaining Body (Prana-Maya-Kosa or Sukshma-Sarira or Linga-Sarira).

(3) The Mind (Manas or Mano-Maya-Kosa).

(4) The Intellect (Buddhi or Vijnana-Maya-Kosa).

(5) The Bliss (Ananda-Maya-Kosa).

Q. X.—What is the Physical Body (Ana-Maya-Kosa or Sthula-Sarira)?

A.—The physical body is made up of blood, bones, flesh, muscles, etc., etc., and there are

organs in it. The various organs and the regions of the body may be conveniently classified into five groups to serve the present purpose, as follows:

The First Group: The Brain, the Organs of Sense, the Nervous System, the Muscular, the Bony and the Cutaneous Systems.

The Second Group: The Heart including the Circulatory System and the Involuntary Nervous System.

The Third Group: The Lungs, the Voluntary Nervous System and the Throat.

The Fourth Group: The Digestive and the Absorptive Systems, the Liver, the Spleen, the Kidneys, etc., etc.

The Fifth Group: The Excretory Organs, the Generative Organs, and Sexual Organs including the Bladder.

The "Five Vital Sense Forces" (Pancha-Prana) occupy different regions of the body; and the following verse gives the approximate idea of their places:

"Hridi Pranah

"Guday Apanah

"Samano Nabhimandalay

"Udana Kanthadesasthaha

"Vyana Sarvasariragaha."

Of these "Five Vital Sense Forces" (Pancha-Prana), the "Vyana" has the control over the whole body in general, and in particular over the Brain and the Organs of the "Five Special Senses," and therefore it is called the leader among them. The "Prana" has control over the Heart and the Circulatory System as well as of the Involuntary Nervous System; and therefore it is called the "Positive Pole" of the body. The "Udana" has control over the Throat, the Lungs and the Voluntary Nervous System; and therefore it is called the "Negative Pole" of the body. The "Samana" keeps all the organs in and around the region of the abdomen in equilibrium; and therefore it is called the Organizer or the Accumulator in the body. The "Apana" is the general sentinel of the body, and adjusts the action of the Excretory, the Generative, and the Sexual Organs.

Phenomena Connected with the Physical Body.

A normal man is called "Viswan." He breathes sixteen times per minute. His pulse beats seventy to seventy-five times per minute. Expansion during inspiration, and contraction during expiration of the lungs are common occurrences noticeable by all intelligent people. By measuring the expansion and the contrac-

tion of the chest the average strength of a person can be estimated; and the following table will give an approximate idea of the same:

| The power of the inspiratory muscles. | States. | The power of the expiratory muscles. |
|--|--------------------|---|
| 1.5 Inches | Weak | 2.0 Inches |
| 2.0 " | Ordinary | 2.5 " |
| 2.5 " | Strong | 3.5 " |
| 3.5 " | Very strong | 4.5 " |
| 4.5 " | Remarkable | 5.5 " |
| 5.5 " | Very remarkable | 7.0 " |
| 6.0 " | Extraordinary | 8.5 " |
| 7.0 " | Very extraordinary | 10.0 " |

Another noticeable peculiarity in breathing is that a person in normal health commences to breathe through the right nostril from 6 o'clock in the morning and continues breathing through the same till 7.30 A.M. This is called "Surya-Kala" or the "Sun Aspect." From 7.30 A.M. to 9 A.M. the person breathes by the left nostril; this is called "Chandra-Kala" or the "Moon Aspect." Some changes occur when each of these Kalas is going on, as follows: For the first fifteen minutes the breath creeps out by the lower part of the nostril; for the second fifteen minutes it creeps out by the upper part of the nostril; for the third fifteen minutes it creeps out by the inner part of the nostril; for

the fourth fifteen minutes it creeps out by the outer part of the nostril; for the fifth fifteen minutes it creeps out by the very centre of the nostril; and for the sixth fifteen minutes it creeps out by both the nostrils. These subdivisions are called "Prithivi-Antar-Kala," "Apu-Antar-Kala," "Tejas-Antar-Kala," "Vayu-Antar-Kala," "Akasa-Antar-Kala" and "Shunya-Kala," respectively. In this manner all the time the breathing is going on. The observation of these changes in the breath led to the knowledge of the existence of the Life Sustaining Body.

A "Viswan" ought to be a perfect master of the theories of the Science of Raja-Yoga. Physical fitness is necessary to the practice of the Art of Raja-Yoga and if a "Viswan" is in want of it, he is ordered to regulate diet and exercise according to the individual requirements. If he be not physically fitted to practice he engages himself in teaching others the theories he has learned, and thereby stores up good deeds for the use of his future life.

Q. XI.—What is the "Life Sustaining Body" (Prana-Maya-Kosa)?

A.—The "Life Sustaining Body" (Prana-Maya-Kosa) is blended with the physical body, just as butter is emulsified in fresh milk. It pervades the whole physical body particle by

particle without any break. It is invisible in the normal state of health of a person. There are normalities, sub-normalities, abnormalities and super-normalities to be found in men and women. These different conditions may be illustrated thus: When a man's hearing power is lessened owing to cold or any other cause he does not hear easily, because the drum in the ear becomes insensitive and leaves the action of hearing incomplete. The rationale of this is that the "Life Sustaining Body" (Prana-Maya-Kosa) has not interpenetrated that region on account of the physical derangement in that part of the body, and therefore it is unable to carry out its functions in that region; this is what is meant by sub-normality. Abnormality may be illustrated by considering the condition of a man in a semi-delirious state: he is able to hear a low whisper uttered at a distance which is not possible to a man of normal health; this abnormal power to hear a greater distance is due to a peculiar condition of the "Life Sustaining Body" (Prana-Maya-Kosa) in the organ of hearing. This prevailing state of his health, or his unsettled and fluctuating condition is called abnormality. Super-Normality is gained by the practice of the Art of Raja-Yoga, as taught by the Hindu-Aryans.

The "Life Sustaining Body" (Prana-Maya-Kosa) is separable from the Physical Body (Ana-Maya-Kosa) by the practice of the Art of Raja-Yoga. When it is so separated, it vibrates super-normally at the calls of the "Five Special Sense Forces" (Pancha-Indryas). It can hear distant sounds very distinctly, and see distant objects quite clearly, independent of the temporary disorder of the physical organs of sense, as its equilibrium can be maintained, because the constitution of this state of matter is fine and flexible so that it can be adjusted very easily at the will of the practising student. It is not gaseous, as it may become diluted with the gases in the atmosphere. The neophyte, during the course of his practice, experiences abnormalities in the very beginning, and then gradually supernormalities. This "Life Sustaining Body" (Prana-Maya-Kosa) when so separated looks like a misty mass in the beginning without any distinct shape; but as the student advances gradually he is able to give shape to this mass, either his own likeness or any other likeness he may choose. Its natural appearance is of phosphorescent character. This body can be contracted and expanded at the will of the student. When it is thus expanded and a shape given to it, it is called "Sukshma-Sarira," meaning

"Light Body," and in its contracted state it is called "Linga-Sarira," meaning "Breeding Body." It is in this body that the "Five Special Sense Forces" (Pancha-Indryas) are vibrated super-normally, and they operate powerfully. When this body is within the physical body, the "Five Special Sense Forces" work the organs of sense in the physical body through the "Life Sustaining Body" (Prana-Maya-Kosa) if they are in a normal or workable condition; and when this "Life Sustaining Body" (Prana-Maya-Kosa) is out of the physical body, the "Five Special Sense Forces" (Pancha-Indryas) work the special organs of the "Life Sustaining Body" (Prana-Maya-Kosa), which is much more sensitive than the physical body, and carry out the work sooner and more effectively according to the dictates of the Mind (Manas). If the physical organs are not in a workable condition it is the business of the Transforming Force (Vikshepa-Sakti) to put them in workable order; but the Transforming Force (Vikshepa-Sakti) sometimes fails to do so, even after some help is given.

Though a separation can be brought about between the "Life Sustaining Body" (Prana-Maya-Kosa) and the physical body (Sthula-Sarira) yet there remains a connection just as there exists a connection between an electric

battery and a coil for the working of the coil. As there are two poles to an electric battery to connect with the two poles of the coil, so there are two poles in the "Life Sustaining Body" (Prana-Maya-Kosa), namely, the "Prana" the positive, and the "Udana" the negative, and the former is connected with the Involuntary Nerves and the latter with the Voluntary Nerves in the physical body (Sthula-Sarira). "Samana" acts as the accumulator of energy in the "Life Sustaining Body" (Prana-Maya-Kosa), which function is performed in the physical body (Sthula-Sarira) by several organs. "Apana" as the sentinel of the bodies is in communication with the "Life Sustaining Body" (Prana-Maya-Kosa) and the physical body (Sthula-Sarira) for the maintenance of the latter. When the "Life Sustaining Body" (Prana-Maya-Kosa) is working outside of the physical body (Sthula-Sarira) the "Samana" is all the time imparting a feeble current of energy to the physical body through the force "Apana." The "Vyana" the leader of the "Five Vital Sense Forces" (Pancha-Prana) avails itself of the energy supplied by the "Samana" to carry out the will of the Mind (Manas). But in course of time the surcharged accumulator "Samana" becomes nearly exhausted; and the "Life Sustaining Body"

(Prana-Maya-Kosa) has to return to the physical body (Sthula-Sarira) for the restoration of energy by food and drink.

A man who is master of the art of separating his "Life Sustaining Body" (Prana-Maya-Kosa) from his physical body (Sthula-Sarira) is called a "Man of Splendor" (Taijasan). A "Man of Splendor" (Taijasan) could remain in his "Life Sustaining Body" (Prana-Maya-Kosa) separated from the physical body (Sthula-Sarira) from a few hours to forty-five days according to the state of his practice. When a "Man of Splendor" (Taijasan) is at work with his "Life Sustaining Body" alone, in a far away region, he can use any other physical body as a medium if he wishes to perform any physical work on the spot. This "Man of Splendor" (Taijasan) is in a position to make any physical body a medium by suppressing the owner's entity and by entering into it temporarily; or he can make or induce any body to carry out the work according to his dictates. This "Man of Splendor" (Taijasan) with his "Life Sustaining Body" (Prana-Maya-Kosa) can travel long distances in a shorter time than with his physical body, and therefore he can do much more work than a "Normal Man" (Vishwan) can do at a given time. This "Life Sustain-

ing Body" (Prana-Maya-Kosa) is subject to danger in thunder storms, and therefore the students do not practice in the rainy and the stormy seasons. This "Man of Splendor" (Taijasan) cannot travel outside of the earth's atmosphere, and his powers are limited; and he is subject to death and birth as is the case with others. This "Life Sustaining Body" (Prana-Maya-Kosa) is a better field for the "Five Vital Sense Forces" (Pancha-Prana) as they have not got the organs to work with as is the case in the physical body. This "Life Sustaining Body" (Prana-Maya-Kosa) has an important part to play during the life time of a person, and such a body is not seen in the field of vision under the most powerful modern optical instruments.

According to the modern "Atomic Theory," every substance is formed of minute particles called "molecules" which are constantly swinging through definite orbits, and are separated by large spaces, relatively speaking. A combination of two or more atoms makes one molecule. According to the "Electron Theory," an atom consists of a certain number of Negative Electrons floating or suspended in a sphere of Positive Electron. The atomic weight of the different chemical elements depends upon the number of Electrons to the Atom. The

lightest element known to the modern chemists is hydrogen, which has about five hundred Electrons to the Atom, its atomic weight being one; radium, the heaviest element, has an atomic weight of two hundred and twenty-five.

Siedentopf and Szigmondy have constructed a microscope on the principles of lateral illumination, founded on observation of the motes floating in a sunbeam, which would be quite invisible but for the diffraction. By means of this microscope objects of only a millionth part of an inch in diameter have been perceived, or rather, diffractive signs of their presence have been indicated in the field of vision. When we perceive an object surrounded by rings, we understand that we are dealing with a very minute body. The world revealed by this "ultra-microscope" is not a living world; the inventors of this ultra-microscope used the instrument for determining the weight of the particles of gold contained in a colloid solution.

The recently discovered "Electron Theory" has greatly amplified the ideas of matter, physically and physiologically speaking. It teaches that all forms of matter are composed of Positive and Negative electricity and nothing else. There are some indications for further progress, just as distant smoke indicates

a fire which may lead to the Hindu-Aryan "Panchi-Karanam." It was recently observed by the scientists that a living human body offers resistance to electric waves, but the dead human body does not offer resistance, and allows it to pass through. This, then, means that a living human body is full of electricity and the dead human body is not. There is another indication which is as follows:—The German Prof. R. Blondlot in his book on "N-Ray" says: "If one proposes only to ascertain the production of the N-Ray in given circumstances, a phosphorescent screen made as follows, may be used with advantage; some powdered calcium sulphide is mixed with collodium, diluted with ether, so as to form a thin paste; then with a water-colour brush, drops of this paste are painted on blackened cardboard, so as to produce stains several millimeters in diameter, close to each other. The screen then presents the aspect of a spotted fabric. If, after being exposed to light, it is examined in a dark room and in perfect silence, some of the spots will appear less luminous than the others. Usually, some will not seem to be sharply separated from their neighbours, that will form a confused nebula less visible than the rest. When one speaks loud or whistles, or if a knife or a slightly bent stick, or the clenched fist

etc., be brought near the cardboard, all the spots will become distinct and more luminous; the nebula resolves itself. When the Rays are suppressed, the screen resumes its former aspect." From the foregoing experiment it is clear that any strain in a human body such as loud speaking or whistling or showing the clenched fist near the spots on cardboard makes the spots very visible in a dark room or a relatively dark room. It is deducible from these facts that a living human body contains some glowing property, and that can be excited by some sort of strain, and in that glow one can see some objects. This is one of the properties of the "Life Sustaining Body" (Prana-Maya-Kosa), as has already been remarked. It has been said before that the composition of the "Five Vital Elements" (Pancha-Bhuta) under certain molecular weight is invisible to the present state of our consciousness. It is not our intention to enter into the subject of atomic calculation (Panchi-Karanam) in this treatise and therefore we shall be contented for the present with the information which is given here.

Q. XII.—What is the Mind (Mano-Maya-Kosa)?

A.—Mind (Manas) is constituted as follows: (1) The Individual Conscious Energy

(Vritti), (2) the Primordial Matter (Karana-Sarira), (3) the Mental Matter (Satva-Guna), (4) the powers of the organs of sense, (5) the strength of the Transforming Force (Vikshepa-Sakti). These in a combined state are Mind (Manas). It has been already said that the reflection of the Individual Ego on the Mental Matter (Satva-Guna) has caused the existence of the Mind (Manas) and the Intellect (Buddhi). Now, these "Five Sense Forces" (Pancha Indryas) have prevailed upon the Mind (Manas) and captured it and made it subservient to them by tempting it with their sensual pleasures, and the Transforming Force (Vikshepa-Sakti) is a confederate with them. The Mind (Manas) has become plunged in the sensual pleasures and has hopelessly forgotten its Individual Ego (Jiva-Atma) in the bargain. But the Mind (Manas) is held responsible for all the deeds performed under the influence of the "Five Vital Sense Forces" (Pancha-Prana) and the Transforming Force (Vikshepa-Sakti); because these two states of matter have no access to the Individual Conscious Energy or Will (Vritti), but it is the Mind and the Intellect that have access to it. The intellect does not directly mix with the other states of matter, and therefore the Mind (Manas) is held responsible for all the deeds performed

under the influence of the Sense Matter (Pancha Indryas) and the Transforming Force (Vikshepa-Sakti). Therefore the Mind (Manas) is called the originator of deeds (Karma) and it has become the seat of forgetfulness. It is on account of its desire in sensual pleasures that it has become crafty, fickle and unsteady and therefore it is called the "Ignorant User of the Will" or the "Seat of Forgetfulness" (Vritti-Ajnani).

The Mind (Manas) has "Three States of Consciousness" (Avasta-Triya), namely: Waking State (Jagrita-Avasta), Dreaming State (Swapana-Avasta) and Sleeping State (Sushupti-Avasta). In the Waking State (Jagrita-Avasta) the Mind (Manas) works the organs of sense and the limbs through the "Life Sustaining Elements" in the physical sphere; in the Dreaming State (Swapana-Avasta) the Mind (Manas) works the Special Organs of Sense in the sphere of the "Life Sustaining Body" (Prana-Maya-Kosa); when both the physical and the Life Sustaining spheres are overworked the Mind (Manas) retires into the sphere of the Transforming Force (Vikshepa-Sakti) as it has no materials to work; this retirement is called Sleeping State (Sushupti-Avasta). The Mind (Manas) is impatiently waiting for the recovery of the said

two principles—the physical and the Life Sustaining bodies to commence to work again. This is the circle around which the Mind (Manas) is going round and round repeatedly. Neither the “Life Sustaining Body” (Prana-Maya-Kosa), which is known as the “Astral Body” in the parlance of the “Theosophical Society,” nor the Mind (Manas) can slip away from the physical body as some of the writers in that society guess. It should be remembered that such a separation in ordinary cases takes place at death; and it is possible for a “regular” student not lower than the grade of a “Man of Splendor” (Taijasan) to do so in life. In no other case can the Entity slip away from the physical body.

About the velocity of the Mind: The velocity of the Mind is very great—greater than any other principle in the human Entity except the Intellect (Buddhi). But when the Mind works the physical body its velocity is much less than when it works with the “Life Sustaining Body” alone. For an example, when a man delivers a speech his breath and tongue and other organs that help him should be taken into consideration and time should be allowed to their movements to carry out their functions. In dreams the Mind works with the “Life Sustaining Body” alone, with its Special

Organs, and when those organs work more quickly with the Mind, the latter is able to turn out work at an incomparably great speed. For an example, to reproduce a five-minute dream in words would take perhaps five times five minutes or more. These phenomena are common occurrences in every-day life and any intelligent person can notice them if he chooses to do so. The idea of time is acquired through sight, hearing and feeling; while the idea of space is gathered by sight and feeling; the idea of mass and weight depends upon feeling or the muscular sense. The rotation of the earth or the revolution around the sun determines time; and the bulk that occupies a certain area determines the idea of space as before remarked. Time and space are relative terms and they directly concern the sense forces and not the Mind and therefore the velocity of the human Mind is immeasurable. The symbol of the Mind (Manas) is five tremulous flames on a human head. It is easily inferred how the Mind is attached to the body. It is on account of this sort of attachment that the mind is able to reproduce the past events in its imagination with the help of the Special Sense Forces (Pancha-Indryas) with very great velocity, relatively speaking.

How the "Five Vital Sense Forces" (Pan-

cha-Prana) are used by the Mind (Manas) will be examined now. Among the "Five Vital Sense Forces" (Pancha-Prana) the "Vyana" is the leader, as has been said already in the first chapter. To illustrate, suppose the Mind (Manas) desires to perform a deed (Karma), say, "walking"; it expresses its wish to the "Vyana," and the "Vyana," assisted by the "Udana" which controls the Voluntary Nerves, causes the action of "walking" through the help of the Transforming Force (Vikshepa-Sakti) which is the master of the "Five Vital Elements" (Pancha-Bhuta); these "Five Vital Elements" (Pancha-Bhuta) are the materials for the building of the Physical and the "Life Sustaining Bodies" (Ana-Maya and Prana-Maya Kosas) respectively. If the Mind wishes to stop the breathing, it is done so by the "Udana" with the consent of the "Vyana." If the "Udana" attempts to overdo to a dangerous point, the "Prana" which controls the Involuntary Nervous System and the Circulatory System comes to rescue with the help of the "Vyana." In this manner the Mind (Manas) goes on exacting work from the "Five Sense Forces" (Pancha-Prana of the Rajo-Guna) and the Transforming Force (Vikshepa-Sakti of the Tamo-Guna). Thus, it is evident that the Mind (Manas) has been

originating Deeds (Karma) in all its previous lives; and it has to expiate the results of its previous Deeds (Sanchita-Karma) in its present life. Performance of New Deeds (Nutana-Karma) can be stopped even in dreams by avoiding sleep, however hard the task is. Expiation of the results of the "previous deeds" (Sanchita-Karma) is unavoidable. By stopping the performance of the new deeds the sense forces become disengaged to a great extent, and thereby the oscillation will be at long intervals; between the intervals the Intellect (Buddhi) can utilize the services of the Sense Forces (Pancha-Prana) for its work in the higher sphere if it chooses to do so.

Q. XIII.—What is the Intellect (Buddhi or Vijnana-Maya-Kosa)?

A.—The Intellect (Buddhi) is made up of the invisible matter and it is constituted as follows: (1) The Individual Conscious Energy (Vritti), (2) the Primordial Matter (Karana-Sarira), (3) the Mental Matter (Satva-Guna), (4) the Shadow of Knowledge (Chit-Abhasan). These in a combined state are Intellect (Buddhi). The first three principles are common to both the Mind and the Intellect. The attribute "Possessor of the Shadow of Knowledge" (Chit-Abhasan) is given to Intellect (Buddhi) because it can recall to its memory

its forgotten Ego, in consequence of its not having been entangled in the folds of the "Five Vital Sense Forces" (Pancha-Prana) directly as is the case with the Mind. The Intellect (Buddhi) and the Mind (Manas) have sprung from one root—the Individual Ego (Jiva-Atma); the variations in character have taken place on account of the difference in the methods in associating with its comrades. As the Intellect (Buddhi) is capable of recalling its own Individual Ego (Jiva-Atma) to its memory, from its faint recollections, it is said to be the "Seat of Memory" and the "Intelligent User of the Will" (Vritti-Jnani); while the Mind (Manas) is the "Seat of Forgetfulness" and the "Ignorant User of the Will" (Vritti-Ajnani), as it has become subservient to the lower forces as said above.

The Intellect (Buddhi) has control over the Mind (Manas) to a great extent. For example, the Intellect uses the Sense Forces in any capacity, either as the "Five Vital Sense Forces" (Pancha-Prana) or in the capacity of the "Five Special Senses" (Pancha-Indryas) or in the "Organs of Senses" (Karma Indryas) for the purpose of analyzing a given subject; the Mind (Manas) desires to use the Sense Forces in their respective organs for its purpose; if the purpose were to expiate the

results of the previous deeds, the Intellect (Buddhi) could not help but yield to the Mind; and if it be for the purpose of performing some new deeds the Intellect can postpone or stop the Mind from performing the same, by appropriating the use of the "Five Sense Forces" for its own purpose. These occur in the ordinary course of life.

The Intellect (Buddhi) has two states of Consciousness, namely: Ecstasy or the "Fourth State of Consciousness" (Turya-Avasta) and Super-Ecstasy or the "Fifth State of Consciousness" (Turya-Atita-Avasta). People usually have no experience with these two states of consciousness because they are latent in man and they can be invoked only by the practice of the Art of Raja-Yoga. When the Guide (Guru) finds his pupil fit for it he initiates him into the Art. The fitness of the pupil consists in stopping the performance of unmeritorious deeds and the willing expiation of the results of the Remaining Past Deeds (Prarabdha-Karma) as well as storing up meritorious deeds and stopping the performance of unmeritorious deeds entirely. By observing these rules the Sense Forces are available for the use of the Intellect. It is now clear from what has been said above that the functions of the Intellect are: (1) To analyze the subjects collected

by the Mind through the help of the Sense Forces, (2) to give its judgment or opinion and record the same, and (3) to be witness for all the doings of the Mind (Manas).

About the Ecstatic State (Turya-Avasta): A man who has succeeded in evoking this state of consciousness is called a Resplendent Genius (Swarupa-Jnani). He is higher in grade than the Man of Splendor (Taijasan). This Resplendent Genius (Swarupa-Jnani) in his Ecstatic State is able to see the invisible world. He sees the process of Involution very clearly and there is scope for him to study the secrets of the Transforming Force (Vikshepa-Sakti). For this purpose the Intellect (Buddhi) wants the use of the "Five Vital Sense Forces" (Pancha-Prana) which are known as "Pancha-Jnana-Indryas." The availability of these forces for the use of the Intellect depends upon the quietude of the Mind (Manas). When they are available for its use the Intellect brings the functions of the five to one focus in "Vyana," which is the leader among them. This "Vyana" has to work in its own field with the Intellect and has nothing to do with the "Vital Matter" (Tamo-Guna); therefore the "Vyana" is able to work with greater velocity with the Intellect (Buddhi). In this state of consciousness the Intellect studies the

whole secret of the Transforming Force (Vikshepa-Sakti) in all its aspects, as has been already explained in the first chapter of this book, and in addition the whole process of "Panchikaranam" with some more details which will form part of my intended second book. This acquisition of knowledge makes a Resplendent Genius (Swarupa-Jnani) able to perform many sorts of phenomena what are called "Ashta-Siddhi" meaning "eight successes" or "eight feats." When a Resplendent Genius has finished this course of study, he is initiated into the study of the secrets of the "Vital Sense Matter" (Rajo-Guna) which requires a higher state of consciousness. Let us illustrate.

About the Super-Ecstatic State (Turya-Atita-Avasta): In this state of consciousness the Intellect (Buddhi) is able to study the secrets of the "Vital Sense Matter" (Rajo-Guna) with the help of the Primordial Matter (Karana-Sarira). It has been already explained that the Cosmic Conscious Energy (Aksharam) combines with the Cosmic Matter (Mula-Prakriti) and forms into Cosmic Ego. The reflection of this Cosmic Ego upon the Mental Matter (Satva-Guna) causes an inherence of a portion of the Cosmic Ego (Iswara) in it, and this combination with the Mental Matter

(Satva-Guna) forms an Individual Ego (Jiva-Atma). In this combination making up the Individual Ego, the portion from the Cosmic Conscious Energy (Aksharam) is called Individual Conscious Energy (Vritti) and the portion from the Cosmic Matter (Mula-Prakriti) is called Primordial Matter (Karana-Sarira). As the Cosmic Matter (Mula-Prakriti) is the fountain-head of all the states of matter in the Universe, so is the Primordial Matter (Karana-Sarira) the fountain-head of the different states of matter in an Individual. A man who has studied the secrets of "Vital Sense Matter" (Rajo-Guna) is called a Brahma-Vit, which is the first degree of a Holy Man (Jivan-Mukta). He who has studied the secrets of Mental Matter (Satva-Guna) is called a Brahma-Varan, which is the second degree of a Holy Man. He who has studied the differentiation of Cosmic Matter (Mula-Prakriti) in its completeness and the Cosmic Conscious Energy is called a Brahma-Varian, which is the third degree of a Holy Man. He who has almost expiated the results of his previous deeds is called a Brahma-Varishtan, which is the fourth and the highest degree of a Jivan-Mukta in the physical body. When there is nothing to expiate, a Brahma-Varishtan becomes a Vidcha-Mukta, meaning he has become one with the Cosmic

Conscious Energy, and free from matter of any sort.

Q. XIV.—What is the Bliss (Ananda-Maya-Kosa)?

A.—This is a state of consciousness in which a Brahma-Varishtan clearly understands that there is no difference between the Cosmic Ego (Iswara) and the Individual Ego (Jiva-Atma). This “direct cognition” gives Eternal Happiness or Bliss to him; and this state is enjoyed from within the premises of Primordial Matter (Karana-Sarira). Therefore the attribute “body” (Kosa) is added to Bliss (Ananda).



THE METHODS OF MAN'S ASCENT.

CHAPTER III.

Q. XV.—What are the methods of Man's Ascent to attain Eternal Bliss (Ananda)?

A.—Says Sankara thus:

“Sasangatway Nisangatwam

“Nisangatway Nirmohatwam

“Nirmohatway Nischalatwam

“Nischalatway Jivanmuktay.”

The drift of the above verse is as follows: If one is engaged in doing good deeds one does not find time to do unmeritorious deeds. If one does not perform unmeritorious deeds, one's illegitimate desires vanish. If illegitimate desire vanishes, quietude predominates. If quietude is secured, Eternal Bliss is near at hand.

Q. XVI.—What are the steps to be taken to gain the quietude of the Mind (Manas)?

A.—The steps to be taken to gain this object are, that one must give up illegitimate desires for Gold, Land and Women. The de-

sire for these objects is the chief source of anxiety, which makes one's Mind (Manas) unsteady. One may devote a portion of one's time to earn one's livelihood by honest labours. And the next thing is to be generous to all and help distressed people and thereby increase the number of good deeds and have a large store of them. By observing these rules the Mind (Manas) performs two functions, namely: it does not find time to perform any new deeds and thereby "ceases to lengthen the list of the deeds" (Swarupa-Nasa) on the one hand, and on the other there is a neutralization of the effects of the "remaining deeds of the past life" (Prarabdha-Karma) by the storage of "good deeds" (Sat-Karma) and the willing expiation of the remaining past deeds (Arupa-Nasa). These two, namely, "Swarupa-Nasa" and "Arupa-Nasa" act very favourably to increase the power of the student who practises the Art of Raja-Yoga.

The immediate effect of abandoning the performance of unmeritorious deeds and performing only meritorious deeds, as well as of expiating the results of the remaining past deeds, is increase of joy and moral bravery which results in "Quietude of Mind" (Nischalatwam). Quietude of Mind means a good deal of rest to the Five Sense Forces (Pancha-Indryas) in

particular and to the physical body in general. The more rest the Sense Forces (Indryas) obtain, the more lively they will be for the work in the higher sphere, and greater is the scope for the Intellect (Buddhi) to work on the higher sphere, towards the awakening of the Fourth State of Consciousness (Turya-Avasta) or Ecstasy.

The attempt of the student of the Art of Raja-Yoga is to separate his Life Sustaining Body (Prana-Maya-Kosa) from the Physical Body (Ana-Maya-Kosa or Sthula-Sarira). This is the first step in the ladder. It has been already said that the invisible Life Sustaining Body (Prana-Maya-Kosa) pervades the Physical Body, just as butter pervades fresh milk. These two bodies are yoked together just as two steel magnets are yoked together to their unlike poles. Now the attempt should be to bring them to like poles when required and again replace them to their unlike poles when not required. Unless one secures the quietude of Mind he is not fit to receive any Initiation (Upades) to practice the processes of Endosmos and Exosmos. It is not inspiring by one of the nostrils and stagnating it for a time in the lungs and then expiring it by the other nostril, which are called Rechakum, Purakam and Kumbhakum, respectively, which are taught

for the development of the lungs and the chest. This is a quite different process altogether, and it is never disclosed to any one unless one is fit for it. The qualifications required for it are too many. What those qualifications are will not be communicated, for it will make serious difficulties for the examiners. There are laymen not initiated in the Art who teach people to inspire, stagnate, and expire, and repeat the process without understanding the use of it for themselves. In the genuine process the Five Vital Sense Forces (Pancha-Prana) have much to do in connection with the Life Sustaining Body (Prana-Maya-Kosa), and that cannot be explored by conjecture. The deceased students when they are re-born sometimes develop spontaneously and they are at once recognized and are bound to keep up the secrecy of the Art, but such cases are very, very rare. There was one instance some thirty-five years ago in India. This Art is made a secret for many good reasons, and it can never be made widely and indiscriminately known, as that would be quite undesirable.

Q. XVII.—What are the different grades of the students of the Raja-Yoga school?

A.—There are four main grades, and there are three divisions in each grade according to their developments as follows:

(1) Viswan or "Normal Man." This man is expected to be the perfect master of the whole theory of the subject of Raja-Yoga.

(2) Taijasan. This man is able to separate his Life Sustaining Body (Prana-Maya-Kosa) from his Physical Body and travel long distances in a short time and he is able to perform certain phenomena, such as making anybody listen to him. In short, he may make anybody a medium to carry out his wishes. I have translated this word "Taijasan" in English as "Man of Splendor."

(3) Swarupa-Jnani. This man knows the secrets of "vital matter"; he can disintegrate, integrate and reintegrate the matter that belongs to the order of "Vital Matter" (Tamo-Guna), and he can transfer a thing from place to place at his will. I translate the word "Swarupa-Jnani" as "Resplendent Genius." This is a higher grade man than a Taijasan.

(4) Jivan-Mukta. I may translate the word as "Holy Man." There are four grades among these Holy Men, and they are:

(a) Brahma-Vit, is the beginner in that grade.

(b) Brahma-Varan, is the next higher to Brahma-Vit.

(c) Brahma-Variyan, is the next higher to Brahma-Varan.

(d) Brahma-Varishtan, is the highest of all.

Men of the first two grades go abroad teaching the pupils according to their suitability. Among the holy men, the beginner, the first-grade man, works for his bread for a short time each day, and spends the rest of his time in his practice of the Art of Raja-Yoga. The man of the second degree goes out merely to procure his food, and spends the rest of his time in his practice. The third grade man never goes out in search of food, but accepts his food if anybody offers it on the spot, and spends the rest of his time in his practice. These are not hard-and-fast rules. Sometimes some of these men perform certain phenomena in a locality and that creates a sort of respect for them; but the people find for them their food and other necessities of life, and they go on with their "Samadhi" practice without much disturbance. These men do not go abroad teaching the pupils; but the pupils go to them when they want any instruction. The highest grade gentleman who has almost expiated the results of his previous deeds retires entirely; never thinks of anything else but his own enjoyment of the "Eternal Happiness" (Ananda).

Q. XVIII.—It has been said that men of dif-

ferent grades enjoy different states of Consciousness. What state of Consciousness is enjoyed by a man of each grade?

A.—Every man in his daily life enjoys three states of Consciousness, namely, Waking State, Dreaming State and Sleeping State. In the Waking State the Mind works the body in general and the Five Organs of Sense in particular in the Physical Sphere. In the Dreaming State, the Mind works the Special Organs of Sense in the Sphere of the Life Sustaining Body. When both these spheres have become exhausted, the Mind retires into the Transforming Force because there is no tool to work with. This retirement is called sleep, or the third state of Consciousness. A normal man enjoys these three states of Consciousness. A Viswan who is technically called Normal Man cuts short his sleep, and stops performing any unmeritorious deeds, with the intention of keeping the Mind under control. His Intellect uses the Sense Forces for analyzing the subjects with which he is engaged or for solving some problems concerning the subject he may be meditating upon. The Man of Splendour (Taijasa) does the same as the Normal Man (Viswan) does and in addition he goes on analyzing the matter of which the Life Sustaining Body (Prana-Maya-Kosa) is

made. He is preparing the way to the next higher grade.

The fourth state of consciousness or the state of Ecstasy (Turya-Avasta) is enjoyed by the Swarupa-Jnani and by the men of the higher grades as well. This man is capable of exercising all the Eight Powers according to his requirement.

The fifth state of consciousness or the state of Super-Ecstasy (Turya-Atita-Avasta) is enjoyed by all grades of the Jivan-Muktas or the Holy Men. There is no difference in the state, but the difference is in the length of time enjoyed, and that makes all the difference. All these are men of higher grade than the Resplendent Genius (Swarupa-Jnani), but these holy men do not care to use the powers for any other purpose than to free themselves from the fetters of the world, in order to enjoy the Direct Cognition (Aparoksha-Jnan).

Q. XIX.—What are those powers?

A.—All these powers are classified under eight headings, and they are called "Ashta-Siddhi," meaning "Eight Successes," and I would call them "Eight Successful Methods" of performing phenomena. They are these:

- (1) "Anima," meaning "Contraction."
- (2) "Mahima," meaning "Expansion."

- (3) "Laghima," meaning "Lessening the weight without any reduction in the quantity."
- (4) "Garima," meaning "Increasing the weight without adding or increasing the bulk."
- (5) "Prapti," meaning "Travelling in a remarkably short time either in the physical body or in the Life Sustaining Body (Prana-Maya-Kosa)."
- (6) "Prakamyam," meaning "Entering into another body." By this is meant, that an entity may enter into a dead body for the time being or may enter into a living man's body either by suspending the active powers of the owner or by making the owner to obey the operator.
- (7) "Yeesatwam," meaning "Exercise of Supreme Powers," that is to say, exercising the powers of the "Disintegrating Force," "Integrating Force" and "Re-Integrating Force" as well as "Illusory Force." These powers are applied both in the Physical sphere and in the sphere of the Life Sustaining Body by the Resplendent Genius (Swarupa-Jnani); but he is not able to apply them in the higher spheres. But the same is applied in the higher spheres by a Holy Man (Jivan-Mukta),

namely, in the sphere of the unembodied Entity, in the circle of Mental Matter (Satwa-Guna) and at the end in the Direct Cognition of the Cosmic Ego by the Individual Ego, on which stage the supposed difference between them disappears.

- (8) "Vasitwam" means "Making all living beings to be obedient or friendly."

A little comment upon the exercises of these powers will not be out of place, as there are many exaggerated stories that have been built up by many ignorant speakers and writers on the subject. These powers are limited because the exerciser himself or herself is a limited being. All these powers are exercised and used for the purpose of advancement to the knowledge which leads to "Atonement" (Mukti or Moksha); and sometimes as experiments to teach a chosen disciple, and, very rarely, to convince a useful person or persons. All these feats in the physical sphere can be performed in two ways: one by applying the transforming force to the object, and the other by applying only the illusory aspect of the transforming force to the onlooker. How to do this is easily learned by some who have special aptitude for it; but even that requires a "regular" training under a proper tutor.

Q. XX.—What are the qualifications required in a would-be student of the Art of Raja-Yoga?

A.—The qualifications required are many, as many as twenty-one. I would only enumerate a few of them which are ordinarily expected from a good type of a gentleman and they are these: Illegitimate desire for Gold, Land or Women are the worst sins and any man who desires to become a student must be free from these to begin with. He must be a man who would not speak untruth. A student of the Art of Raja-Yoga is a brave man and of resolute character. He is always ready to help others in time of need in accordance with his moral code. Imparting knowledge to the deserving is the mission of every student. If any worldly desire crosses his mind he at once suppresses it. He moves in society as drops of water move on a lotus leaf without being affected by it. He appears like an ignorant man. He never displays his learning if he has any. He is constantly thinking of the heavenly joy or actually enjoys the same. Nothing on this earth is a novelty to him. Even if the hot rays of the sun were converted into nectar, even if a dead body were to rise up, walk and speak, he would not be astonished. Never would he criticise others, but he would not lose the chance of cor-

recting others when there is reason to believe that a mistake of one may bring on serious consequences. He never cares for the fruits of the Deeds of the Past Life (Sanchita-Karma). He suffers cheerfully for the results of the Remaining Deeds (Prarabdha-Karma). He is never morose or unduly elated, and enjoys every thing as the results of his Past Deeds. He never thinks of the past. The present is present whether it is pleasant or unpleasant, and he accepts it without a murmur, attributing the occurrences to the effects of his Past Deeds. Nothing disturbs him except the calls for expiation.

When a new man or woman is to be selected a very great precaution is taken. They are subjected to a severe test, after full knowledge of their history is obtained and their vouchers and the dispositions of the latter are studied. Sometimes very intelligent men are rejected on account of unsatisfactory dispositions and unapproved ideas, however logical they may be. Even after a man is accepted as a student in the school he may be rejected for any disqualification that may subsequently arise. Persons who are so rejected will not be allowed to enter the premises, but are of course treated by all the other students as a friend. We know how difficult it is to find a man who

will be able to satisfy the scrutiny of the school. A man who was a Resplendent Genius (Swarupa-Jnani) in his Past Life is recognized by his "Guide" (Guru) or any other of his contemporaries. His tuition is commenced at the early age of twelve and at the end of his sixteenth year he is initiated in the Art of Raja-Yoga, and he generally becomes a Holy Man (Jivan-Mukta) between the twenty-eighth and the thirty-fifth year of his age, and in exceptional cases there are failures also. All these ages during the embodiment are calculated according to the lunar calendar. After disembodiment or unembodiment the time is calculated according to the solar calendar. It is on this account that the ancient Hindu-Aryan waited to marry till the end of the twenty-eighth year of his age, if the man was Psychically inclined. All those that were once students in this school in their previous life are recognized, and they are taken into the school without much difficulty. No Holy Man after attaining to "Atonement" (Mukti or Moksha) ever descends to the earthly life, because there is no personality or individuality in existence. Some people entertain an idea that a man can communicate with his disciples after he has once attained to atonement. This is an erroneous idea, and any statement made

by any person about such communications is questionable.

Q. XXI.—What rules of life does a student of the Art of Raja-Yoga observe, as regards his diet and exercise, sleep and abode?

A.—A student of the Art of Raja-Yoga seeks a temperate climate in a confined atmosphere such as that of a cave, etc., because the carbonic acid exhaled by human beings in such places is much less, and therefore the appetite for food is less keen, as the exhalation of the carbonic acid is proportionate to the food consumed. This arrangement reduces the labour of the organs in the body and the neophyte is able to secure just the strength he requires for his purpose. Again, a secluded place is very favourable for mental work. The student prefers a place on ground higher than the level of the sea, as the exhalation of the carbonic acid is less there than on the lower level. He chooses a moist atmosphere, such as a riverside or near a waterfall, for the same reason.

In freely ventilated quarters more carbonic acid is excreted from the animal economy than in confined quarters, and therefore the student avoids such places generally. He avoids taking animal food because animal-food eaters exhale more carbonic acid and inhale more oxygen; he neither wants the one nor the other. He wants

to inhale as little oxygen, and exhale as little carbonic acid as is compatible with sustaining life. He wants a slender physical body and therefore his favourite food is fruits and fresh milk sometimes with sugar. He who drinks more water exhales more carbonic acid, and therefore a *Yogi* drinks as little water as is absolutely necessary for the sustenance of life. He does not want to make his body heavy because it exhales more carbonic acid than a slender body does. He does not ride, drive or sail, because there is more radiation and evaporation, and therefore he avoids these as far as possible.

A *Yogi* avoids the use of narcotics because they stupefy and the consumer becomes unfit for mental work, although it reduces the exhalation of carbonic acid. He avoids also loud talking, laughing and losing his temper, as these make one exhale more carbonic acid.

Q. XXII.—Why does a *Yogi* avoid sleep?

A.—It is true that one exhales less carbonic acid during sleep; but a *Yogi* attempts in the night to breathe as slowly as possible so that he may exhale as little carbonic acid as possible and inhale just as much oxygen as is required to sustain life. This practice refreshes him more than sleep does. Again, by keeping awake and being engaged mentally, the

"Mind" (Manas) is prevented from using the "Five Sense Forces" (Pancha-Indryas) and tiring them on the one hand, and on the other the Mind (Manas) is prevented from performing new deeds (Karma).

Q. XXIII.—Why does a Yogi avoid a married life?

A.—A Yogi when he has the expectation of becoming a Holy Man (Jivan-Mukta) in this life does not marry, because he has to observe the rules of life very strictly, and the married life is an inconsistency for scientific reasons; the life of a celibate is quite consistent at that stage with the rules of the school of the Art of Raja-Yoga, which is based upon strict scientific principles. All these methods of life are arranged to keep the exhalation of carbonic acid and inhalation of the oxygen under control.

Q. XXIV.—Why is it that so much importance is attached to the exhalation of carbonic acid and inhalation of oxygen by the students of the Raja-Yoga school?

A.—To awaken the "Fourth State of Consciousness" or Ecstasy (Turya-Avasta) this practice is very useful. One who has been successful in this practice will be able to invoke the ecstatic state quickly. This is one of the initiations into the "Fourth State of Consciousness."

Q. XXV.—What are the peculiarities in the “Fourth State of Consciousness” or Ecstasy (Turya-Avasta)?

A.—It is in the “Fourth State of Consciousness” or Ecstasy (Turya-Avasta) that a student of the Art of Raja-Yoga distinguishes the difference between the Mental Matter (Satva-Guna) and Vital Sense Matter (Rajo-Guna) and Vital Matter (Tamo-Guna) in their un-mixed state; this is the field in which the student is able to study the secrets of the “Transforming Force” (Vikshepa-Sakti) and learn its functions in all its four aspects.

Q. XXVI.—What are the peculiarities of the “Fifth State of Consciousness” or Super-Ecstasy (Turya-Atita-Avasta)?

A.—In the “Fifth State of Consciousness” the student Holy Man (Jivan-Mukta) is able to study the secrets of the “Vital Sense Matter” (Rajo-Guna) as well as the Mental Matter (Satva-Guna), and the study of these two states of matter discloses the situation of the Individual Ego (Jiva-Atma). He then has access to the Primordial Matter (Karana-Sarira), which is the concrete matter, and he uses whatever principle or principles he wants for his purpose and discards the “Five Vital Sense Forces” (Pancha-Prana), because the Primordial Matter is illuminated by the Cosmic Ego,

and therefore the help of the Sense Forces is not required to recognize the Cosmic Ego, which is self-illuminating, and therefore also the Individual Ego, which is a part and parcel of the Cosmic Ego. This position is called Mukti. If the man is still in his body and enjoys this position he is called a Holy Man in his body (Jivan-Mukta). When he leaves off his body *in toto* he is called "Videha-Mukta," meaning that he has become one with the Cosmic Ego or the Supreme Being (Iswara); in other words, he has attained to "Atonement."

Q. XXVII.—What is the difference between the ordinary death and the "Atonement" obtained by the practice of the Art of Raja-Yoga?

A.—Death means the separation of the Individual Entity with its Life Sustaining Body (Prana-Maya-Kosa) from the physical body (Ana-Maya-Kosa or Sthula-Sarira). After this separation there is another separation, which is the separation of the Life Sustaining Body from the Individual Entity or Ignorant Entity (Pra-Ajnan). This second death generally takes place immediately after the first; in some cases it may take place from one day to one solar year. Beyond that time no Entity can have any communication through any medium. The statements made by spiritualistic

mediums that the same Entity has worked through them for a longer period than one solar year are therefore untrue, and the operators are helplessly deceived. Thus the Entity is free in the waves of this earth's atmosphere, moving about awaiting the time of re-birth. This means that the Entity has lost only the physical body and the Life Sustaining Body, and the other principles are kept intact for re-birth to suffer the results of the deeds that were performed in the previous life.

"Atonement" (Mukti or Moksha) means that a man by the practice of the Art of Raja-Yoga separates the Individual Ego from all the differentiated states of matter and ultimately causes the Individual Conscious Energy (Vritti) to join the Cosmic Conscious Energy (Aksharam), and the Primordial Matter (Karana-Sarira) to join the Cosmic Matter (Mula-Prakriti). By doing so the Individual Ego becomes one with the Supreme Being or Cosmic Ego.

Q. XXVIII.—What is the Law of Deeds (Karma-Bandham)?

A.—The Law of Karma is based upon the highest Ethics taught by the Hindu-Aryans. Deeds are performed by the Mind, through the use of the organs of sense, through words, through the extremities, and through the or-

gans of the body. By the use of these the Mind may perform good and bad deeds.

It is the duty of every man to observe the following rules: (1) Forgiveness. (2) Humility. (3) Honesty. (4) Truthfulness. (5) Indifference towards the wealth and the poverty of others. (6) Keeping the Mind and the "Five Sense Forces" under control. (7) Prevention of the thoughts of illegitimate desires. (8) Charity towards deserving objects. (9) Generosity. (10) Chastity.

The following should be carefully avoided: (1) Gambling. (2) Using alcohol or other narcotics. (3) Debauchery. (4) Theft. (5) Defiling another man's wife, etc.

Another Ethic is based upon Utilitarian principles, which are as follows: The promotion of the greatest happiness of the greatest number at an expense of energy in the proportion of one to sixteen, either of life or wealth.

Q. XXXIX.—What is a medium?

A.—The body of a person is used by a man who lost his physical body, to express his desires. The owner of the body is called a medium, and the man who uses the physical body for his purpose is called "Preta" or "Pichacha," meaning a once dead entity. These Pretas sometimes give a very correct account of their desires to be carried out and at other

times some malicious charges are made against a person. Occasionally women pretend to be mediums and they are easily detected by some simple challenges.

*Q. XXX.—*How long does it take for re-birth after death?

*A.—*The minimum is ten lunar months and the maximum is sixty-one solar years for the re-birth of deceased persons. Generally good people are to be re-born sooner.

*Q. XXXI.—*Is there any probability of a human ego becoming an animal ego?

*A.—*None at all. Human ego is human ego from the beginning to the end; nor can animal ego become human ego according to the teachings of the Hindu-Aryans.

*Q. XXXII.—*What are the other methods of the "Ascent of Man" besides the Raja-Yoga method?

*A.—*Do good deeds to benefit others, and at some future time you will attain to "Atonement" (Moksha). Another method is to stop performing new deeds and suffer the results of your previous deeds, and all the sufferings will be over at some time to come and you will attain to "Atonement" (Moksha). These methods are advocated by the Dualists, Buddhists and the Jainyas. There is no certainty of carrying out this throughout the future life or lives. It

is on that account that the Raja-Yoga method is appreciated by all learned people.

Q. XXXIII.—Why should one desire to attain to "Atonement" (Mukti), and how is it happier than the earthly life?

A.—Our bodies are the constant sources of trouble and pain and there is no unmixed pleasure in the earthly life. Atonement (Moksha) means perfect freedom from pain, and the enjoyment of eternal happiness or bliss, which is Universal and not Individual.

Q. XXXIV.—Did the Hindu-Aryans know of Physiology, Chemistry, Electricity, the Microscope and Spectroscope, etc.?

A.—They did know of all these and much more than these. The Hindu-Aryans were the fathers of Medicine and Surgery. In his "History of Indian Literature," page 30, Weber says this: "Animal Anatomy was evidently understood by the Hindu-Aryans as each separate part has its own distinctive name in Sanskrit, and it belongs to the sacrificial age. Drs. Wise, Royle and Wilson support this statement and say further that the Surgical Art of the Hindu-Aryans is more modern than the modern surgery of the West."

The Hindu-Aryans knew of gases. It is well known to all the students of the ancient Hindu-Aryan literature that Hindu-Aryans

used balloons and guided them in the sky. The Chinese have learned this art from the Hindus and they exhibited the same to their Emperor in the thirteenth century.

The Hindu-Aryans knew of Microscope, Telescope and Spectroscope. Mention is made in the "Maha-Bharata" of these instruments. This can be substantiated by circumstantial evidence. For instance, in Chapter XV of the surgical work named "Susruta," which claims to be a book written in 800 B.C., the Accoucher is instructed to cover his hands with mustard flour and wash them before he proceeds to make an examination of the patient's organ, and a mercurial douche is recommended to the parts after parturition. This shows that the Hindu-Aryans had the knowledge of the antiseptic principles and therefore there is every reason to believe that they had microscopes of some sort. They were great Astronomers, and have made extraordinary calculations, and therefore it is inferable that they possessed Telescopes. In Agni Puran, there is a mention of the sun having seven tongues of different colours. This shows that they had some knowledge of the Spectroscope. The Hindu-Aryans knew of Chemistry and applied it both for medicinal and commercial purposes, and they produced three hundred and sixty shades of colours for

ornamental purposes, of which fact there is existing evidence that cannot be set aside.

The Hindu-Aryans knew of Electricity and Animal Magnetism. They were and are creating fire by friction to burn the bodies of learned men as a mark of respect. There was a temple in olden days in which there was an "Akasa-Linga," that is, a pretty big piece of iron was suspended in the air by fixing magnets. In regard to animal magnetism they were the masters and they were and are using it in everyday life. The first initiation in the Art of Raja-Yoga consists in this.

They knew Higher Mathematics, Astronomy and Logic. Their astronomical calculations were made some 3,000 years before Christ and still excite wonder in the Western countries. This shows that they were masters in Trigonometry. They were great metaphysicians and psychists and any reader of the "Maha-Bharata" and other similar books will see this. They were great Poets, Dramatists, Musicians and what not. One ought to read Mr. R. C. Dutt's "Ancient History of India and Hindu Superiority" published by Mr. Har Bilas Sarda.

Looking at these teachings and the instructions given in the books and the oral teachings of the "Traditional Teachers," one is puzzled

to understand their purpose. If one refuses to believe that the Hindu-Aryans were acquainted with the different branches of science, a fair and intelligent reading of these instructions given in their ancient books will prove the contrary. The technicalities of modern science may be unknown to them, and the details of its application to various industrial purposes may be far from their thoughts, yet no one can gainsay the fact that the Hindu-Aryans were aware of all the branches of science mentioned above and that they were practically using them for some purpose or other.

In conclusion, I shall quote the expressions made by some of the eminent scholars of the West about the Hindu-Aryan Philosophy, Religion, etc.

Schopenhauer says: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been a solace of my life and it will be a solace of my death."

Sir William Jones remarks: "It is impossible to read Vedanta or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

Victor Cousin, one of the greatest among historians of philosophy in France, when lecturing

at Paris in the years 1825 and 1829 on the history of modern philosophy, before an audience, we are told, of two thousand, spoke in the following terms: "When we read with attention the poetical and the philosophical monuments of the East, above all those of India which are beginning to spread in Europe, we discover there many a truth, and truths so profound, which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knees before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy." (See Vol. I, page 32, of his "History of Modern Philosophy.")

Frederick Schlegel, one of the earliest students of Sanskrit, in his work on "Indian Languages, Literature and Philosophy," page 471, remarks: "It cannot be denied that the early Indians possessed a knowledge of the true God; all their writings are replete with the sentiments and expressions, noble, clear and severely grand, and deeply conceived and reverentially expressed as in any human language in which men have spoken of their God. And again even the loftiest philosophy of the Europeans, the Idealism of Reason as it is set forth by Greek philosophers, appears in comparison to the

abundant light and vigour of Oriental Idealism like a feeble Promethean spark in the full flood of the heavenly glory of the moon and sun—faltering and feeble, and ever ready to be extinguished.”

Prof. Max Müller says: “If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe,—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and the Semitic races, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again I should point to India.” He adds: “Whatever sphere of the human mind you may select for your special study, whether it be language or

religion, or mythology or philosophy, whether it be laws or customs, primitive art or primitive science everywhere you have to go to India, whether you like it or not, because some of the most valuable and most of the instructive materials in the history of man are treasured up in India and in India only." He adds again: "I cannot convince myself that the observations now made in the psychological laboratories of Germany, however proved to physiologists, would have proved of much help to our Vedanta philosophers. The rest and peace which are required for deep thought or for accurate observation of the movement of the soul, were more easily formed in the silent forests of India than in the noisy streets of our so called countries of civilization."

The unanimous verdict of these great scholars of the West in favour of the study of Oriental Philosophy is its highest recommendation.

May this book, written by a Hindu-Aryan and inspired by ancient Hindu-Aryan thought, go to justify its Aryan motto: "No religion is higher than truth."

THE END.